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and emotional behavior of children, to which he devotes about a third of the book. This material, together with a series of lessons on heredity, makes up the first section of the volume. The second discussion treats such general topics as habit, sensation, perception, attention, imagery, memory, etc., in a briefer manner than is the custom in most texts. The emphasis here is upon the mental processes involved in learned behavior. The last division of the book discusses subnormal and gifted children, individual differences, adolescence, and the evolution of the social attitude toward children.

The book is not well adapted to the needs of the general college course in psychology. This is not its purpose. However, for beginning courses in normal-school psychology or junior-college classes in schools of education the book is undoubtedly of much more value than the texts which have been generally used. It frankly recognizes the particular needs of such classes and independently sets about to satisfy those needs. This independent development of material for teacher-training courses is a practice which deserves encouragement.

Psychology for teachers of morals and religion.—The chaotic moral conditions resulting from the war have given rise to many schemes for reform. Many religious agencies throughout the country are assigning to themselves the task of moral reconstruction. Be it said in their favor, for the most part they are looking to the social sciences for suggestions concerning methods of procedure. A new volume on adolescent psychology¹ will be of interest to those responsible for the varied phases of religious and moral training. Dr. Tracy's book is one of the first in a series of ten volumes to be known as "Handbooks of Moral and Religious Education." The series will be edited by Dr. E. Hershey Sleath, professor of religion and religious education, Yale University.

The author announces his purpose in the Preface as follows:

The purpose of the present work is not primarily to add to the number of those valuable records which embody the results of investigations into the adolescent mind from this or that point of view; but rather to survey the whole field, having in mind the leading facts, as presented in these psychological and biological researches, as well as the fundamental categories of valuation, as set forth in the philosophy of morals, of religion, and of education; and to place the results of this survey in the hands of the teacher, within the modest compass of a "handbook" [p. ix].

One would infer from the title of the series of which this book is a part, and from this statement of purpose, that the matter to be presented would be designed for the average Sunday-school teacher and religious worker, most of whom are not likely to be particularly well versed in either the history of philosophy or the philosophy of religion. The reader of Dr. Tracy's volume will find it necessary to recall his philosophy frequently. In fact, the use of the book as a practical aid to the non-professional religious worker is greatly

¹ FREDERICK TRACY, *The Psychology of Adolescence*. New York: Macmillan Co., 1920. Pp. x+246.

limited by its phraseology and by its numerous references to the philosophers from Socrates to James.

However, there is much to be said in its favor. The chapters on instinct, emotion, intellect, and will are well founded and suggestive. The chapter entitled "Self-Consciousness and the Social Order" is very well developed on the philosophical side. Some will regret that physiology does not find a wider use in the treatment of the problems of sex. In view of the present wide interest in the Freudian theory we would have welcomed some reference to the real or apparent relation of sex to conduct.

Dr. Tracy's handling of the religious phases of adolescence will be applauded by many as sanely "liberal." His attitude is reflected in the following:

What I want to insist upon is, that religion is a matter of thinking and feeling and acting; and, therefore, religion of some sort and degree is possible to every being capable of thinking, feeling, and acting, and capable of ideas, even though they be ever so rudimentary, about God and His relation to men [p. 186].

The final chapter, "The Pedagogy of Adolescence," is, as the author says, "intended as a logical deduction, or series of deductions, from the chapters that have preceded it." He pleads for "more meat and less milk" in the intellectual diet of adolescents. In his opinion children should be taught to think in the abstract. A closer contact with nature will do much to stabilize and enrich the moral and religious impulses of youth. He justly emphasizes the immeasurable influence of the personality of the teacher upon the adolescent pupil.

The author is not unaware of the theory of recapitulation and the doctrine of culture epochs, but he feels that a controversy would be out of place in his present treatment of the subject. "The purpose is mainly to intimate that for busy teachers there is another field whose cultivation, for the present at least, is likely to yield quicker and more valuable returns" (p. 23).

On the whole, the book is decidedly worth while, and will serve well those to whom it is addressed.

Australian view of American education.—An objective, impartial discussion from the outside is always clarifying to one who has habitually held only an inside view. Such a discussion¹ of American higher education, and to some extent our whole school system, has recently been written by Professor Holme of the University of Sydney, Australia. The occasion of the book is a report, made to the University of Sydney, of a preliminary survey of American universities.

The discussion ranges from broader topics of general administration, federal aid, and state support to the details of matriculation requirements, graduate work, and the problem of student dormitories. Professor Holme

¹E. R. HOLME, *The American University*. Sydney, Australia: Angus and Robertson, Ltd., 1920. Pp. 242.